DOCUMENT RESUME

ED 032 969 RC 003 701

[Ute Unit with History, Suggested Activities, and Teachers' Guide.]
Montelores Studies Center, Cortez, Colo.
Spons Agency-Office of Education (DHEW), Washington, D.C. Bureau of Elementary and Secondary Education.
Pub Date [68]
Note-75p.
EDRS Price MF-$0.50 HC Not Available from EDRS.
Descriptors-Activity Units, *American Indians, Curriculum Enrichment, Grade 4, History, *History Instruction, *Instructional Materials, Resource Materials, *Social Studies Units, Teaching Guides, *Units of Study (Subject Fields)
Identifiers-*Utes

This curriculum unit for fourth grade students, developed by the Montelores Studies Center, Cortez, Colorado, which is funded by the Elementary and Secondary Education Act, Title III, presents a history of the Ute Indians, suggested activities for students, and a teachers' guide. The history section outlines the historical development of the Ute Indians from the time of their migration from Asia to the present. The activities section contains a set of suggested activities, reference to materials available from Montelores Studies Center, and an annotated bibliography. The teachers' guide lists organizations and resource persons to be contacted for additional information and resource materials. [Not available in hard copy due to marginal legibility of original document.] (TL)

ED032969

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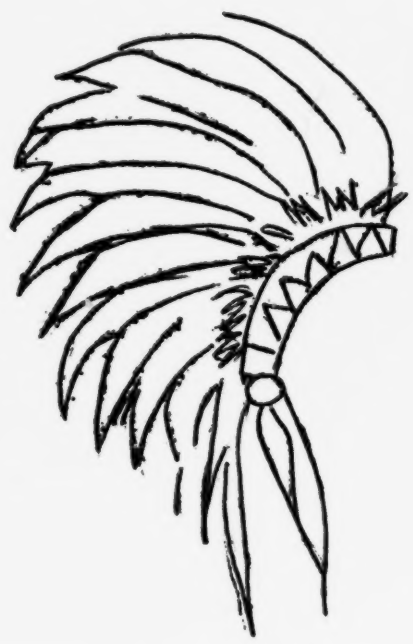
A Short History of the Ute People



Montelores Studies Center

RC003701

E.S.E.A. Title III

[1968]

HAVE YOU EVER WONDERED WHERE THE PEOPLE IN THE UNITED STATES CAME FROM? MANY CAME HERE FROM OTHER COUNTRIES IN THE NOT-TOO-LONG AGO. MAYBE YOUR GRANDPARENTS CAME FROM ANOTHER COUNTRY. MANY PEOPLE LIVED HERE BEFORE THE PEOPLE FROM EUROPE CAME, HOWEVER. PEOPLE HAVE ASKED WHERE THE INDIANS CAME FROM. NO ONE KNOWS FOR SURE, BUT THERE IS ONE IDEA THAT MOST PEOPLE THINK IS LIKELY.

MANY THOUSANDS OF YEARS AGO PEOPLE IN THE WORLD WERE HUNTERS IN ORDER TO GET THEIR FOOD. THESE BANDS OF HUNTERS WOULD FOLLOW THEIR GAME. WHEREVER THE HERDS MIGRATED, THE HUNTERS WOULD STAY WITH THEM. IN NORTHERN ASIA SOME OF THESE NOMADS (BANDS OF HUNTERS) CROSSED OVER THE NARROW BAND OF WATER CALLED THE BERING STRAITS IN SEARCH OF GAME. THEY CROSSED BACK AND FORTH SEVERAL TIMES AND FINALLY SOME FAMILIES BEGAN TO LIVE ON THE AMERICAN SIDE. GRADUALLY THEIR GRANDCHILDREN AND GREAT-GRANDCHILDREN BEGAN MOVING FURTHER AND FURTHER SOUTH IN SEARCH OF GAME AND HUNTING GROUNDS. DIFFERENT BANDS WENT IN DIFFERENT DIRECTIONS AND THEN SETTLED DOWN. GRADUALLY DIFFERENT LANGUAGES AND DIFFERENT HABITS DEVELOPED. IT IS THOUGHT THAT THIS IS HOW THE DIFFERENT TRIBES OF INDIANS DEVELOPED. IT WAS A LONG PROCESS AND TOOK THOUSANDS OF YEARS TO COMPLETE

THE FIRST PEOPLE IN COLORADO WERE THOSE CALLED THE FOLSOM MAN WHO MOVED SOUTH INTO NEW MEXICO. MUCH LATER, IN THE TIME OF CHRIST, THE BASKET MAKERS LIVED ALONG THE DOLORES AND SAN JUAN RIVERS. SOME SEVEN HUNDRED YEARS LATER THESE PEOPLE LEFT AND THE ANCESTORS OF THE PUEBLO INDIANS, THE CLIFF DWELLERS, BEGAN BUILDING THEIR CLIFF DWELLINGS LIKE THOSE IN MESA VERDE. BECAUSE OF DROUGHT AND RAIDS BY UNFRIENDLY NEW INDIANS, THE CLIFF DWELLERS HAD LEFT THIS AREA BY 1300.

MANY DIFFERENT TRIBES OF INDIANS LIVED IN DIFFERENT PARTS OF COLORADO. THE TRIBE THAT LIVED MOSTLY ON THE WESTERN SLOPE WAS THE UTES. BY LANGUAGES AND CUSTOMS THEY WERE RELATED TO A LARGER GROUP OF TRIBES CALLED THE SHOSHONE. THIS GROUP INCLUDED THE UTES, SHOSHONE, SNAKE AND OTHER TRIBES WHO LIVED IN IDAHO, UTAH, PARTS OF NEVADA, COLORADO, AND WYOMING. THE UTE TRIBE HUNTED AND LIVED WEST OF THE CONTINENTAL DIVIDE OF THE ROCKY MOUNTAINS IN COLORADO, AND IN PART OF EASTERN UTAH AND NORTHERN NEW MEXICO.

BECAUSE THEY WERE RELATED IN MANY WAYS THE UTES GENERALLY WERE FRIENDLY AND TRADED AMONG THEMSELVES AND THESE OTHER TRIBES. THEY WERE NOT AS FRIENDLY WITH OTHER TRIBES WHO LIVED TO THEIR EAST AND SOUTH (THE NAVAJO AND APACHE).

WHEN TWO OR MORE TRIBES WANTED TO USE THE SAME LAND TO HUNT, THERE WERE OFTEN CONFLICTS OF ONE TYPE OR ANOTHER. SOMETIMES BATTLES RESULTED.

ALL PEOPLES HAVE HAD THEIR WAYS OF LIFE CHANGED BY DIFFERENT FORCES. THINK OF HOW PEOPLE LIVED BEFORE THEY HAD CARS! ALL PEOPLES HAVE ACCEPTED IDEAS AND INVENTIONS FROM OTHER GROUPS AND HAVE SHARED THEIR DISCOVERIES AS WELL. THIS IS HOW IDEAS ARE SPREAD AND IMPROVED.

THE UTE PEOPLE FOR MANY YEARS LIVED AS NOMADS DEPENDING ON THEIR TRAPS AND HUNTING TO GET THEIR FOOD. AS THE NAVAJOS MOVED INTO THE SOUTHWEST THEY BROUGHT WITH THEM A STRONGER BOW THAN THE KIND IN USE BY THE UTES. THE UTES LEARNED HOW TO MAKE AND USE THIS DOUBLE CURVED BOW FROM THE NAVAJOS. THEY, IN TURN, LEARNED BETTER WAYS OF TANNING LEATHER AND MAKING BASKETS FOR STORAGE FROM THE UTES.

LATER ANOTHER GROUP OF PEOPLE MOVED INTO LAND NEAR THE UTES' HUNTING TERRITORY. THESE WERE THE FIRST EUROPEANS IN THE SOUTHWEST — THE SPANISH. THEY HAD MOVED FIRST INTO MEXICO AND THEN NORTH AND SOUTH FROM THERE. EVENTUALLY THEY CONTROLLED ALL THE LANDS ALONG THE RIO GRANDE RIVER. ONE OF THE PLACES WHERE SPANISH OFFICIALS VISITED AND TRADED WAS THE TAOS PUEBLO.

AROUND 1640 SOME UTES WERE TRADING THERE AND CAME INTO POSSESSION OF SOME HORSES. THEY BEGAN ACQUIRING MORE HORSES AND BECAME EXCELLENT RIDERS. BY USING HORSES FOR THEIR HUNTING THEY WERE ABLE TO CATCH FASTER AND BIGGER ANIMALS. MANY CHANGES IN THEIR LIFE CAME ABOUT BECAUSE OF THE USE OF HORSES. THEY NOT ONLY WERE ABLE TO HUNT DIFFERENTLY BUT NOW THE SIZE OF THEIR BANDS INCREASED AND THEY FORMED BIGGER GROUPS. BEFORE ONLY FAMILY GROUPS LIVED AND HUNTED TOGETHER. NOW THEY WERE ABLE TO HAVE MUCH LARGER GROUPS. THERE WERE SEVEN OF THESE LARGER BANDS FINALLY. AGAIN, AS THE UTES LEARNED FROM THE SPANISH, THE SPANISH LEARNED FROM THEM. IDEAS AND WAYS OF LIFE WERE EXCHANGED BACK AND FORTH.

THE UTES WERE WELL-OFF IN THIS PERIOD AS THEY HAD GOOD HUNTING GROUNDS AND WERE ALSO GOOD TRADERS. THEIR HERDS OF HORSES INCREASED AND THEY TRADED HORSES TO TRIBES IN THE NORTH FOR MORE WEALTH. SOMETIMES ADDITIONAL WEALTH WAS GAINED IN RAIDS ON OTHER TRIBES TO GET MORE HORSES OR OTHER GOODS THE BANDS LIVED AND TRAVELED TOGETHER AS A WHOLE. IN THE SUMMER THEY LIVED AND HUNTED IN THE MOUNTAINS AND IN THE WINTER LIVED IN THE MILDER LOWER VALLEYS. IF THE HUNT AND TRADING WERE SUCCESSFUL, THEY ALL SHARED THE BENEFITS.

IF THE HUNTING SEASON WERE BAD, THEY ALL SUFFERED EQUALLY. SOON THE UTES WERE CROSSING TO THE GREAT PLAINS TO ADD THE BUFFALO TO THEIR BUCKSKIN CULTURE.

THE SPANISH WERE CURIOUS ABOUT THE LANDS AND PEOPLE WHO LIVED NORTH OF THEIR SETTLEMENTS IN NEW MEXICO. THEY SENT VARIOUS EXPEDITIONS OUT TO GET MORE INFORMATION ABOUT THESE REGIONS. THE FIRST RECORDED EXPEDITION WAS LED BY DON JUAN RIVERA IN 1765. (OVER TEN YEARS BEFORE THE UNITED STATES CAME INTO EXISTENCE.) HE WAS SEARCHING FOR GOLD AND SILVER BUT HIS ROUTE BECAME THE BASIS FOR SOME OF THE OLD SPANISH TRAIL.

THE SAME YEAR AS THE DECLARATION OF INDEPENDENCE (1776) ANOTHER EXPEDITION LEFT ABIQUIU, NEW MEXICO, IN SEARCH OF A NEW ROUTE TO CALIFORNIA. THE LEADERS WERE TWO MISSIONARIES, ESCALANTE AND DOMINQUEZ. THEY HOPED ALSO TO CONVERT THE INDIANS TO CHRISTIANITY. THE TWELVE MEN TRAVELED THROUGH MOST OF 1776 AND USED UTES AS GUIDES. FROM THESE CONTACTS THEY LEARNED A LOT ABOUT THIS TRIBE THAT BEFORE HAD BEEN LITTLE KNOWN TO THEM. THEY TRAVELED OVER 1500 MILES AND SAW 50,000 SQUARE MILES OF TERRITORY THAT NO EUROPEAN HAS SEEN BEFORE. THE WHOLE TRIP TOOK 158 DAYS. THE ROUTE BECAME A BASIS FOR SOME MORE OF THE SPANISH TRAIL.

THE INDIANS BECAME MORE FAMILIAR WITH THE SPANISH BUT HAD LITTLE CONTACT WITH THE AMERICANS UNTIL THE 1820's. MEN IN THOSE DAYS USED TO WEAR TALL HATS MADE OF BEAVER FUR. THEY WERE VERY POPULAR AND MEN WOULD PAY HIGH PRICES FOR BEAVER FUR TO MAKE THEM. THERE WERE MANY BEAVER IN THE ROCKY MOUNTAINS AND TRAPPERS (CALLED MOUNTAIN MEN) MOVED INTO THE MOUNTAINS TO GET THEM. THESE MEN LIVED ALONE OR WITH A PARTNER AND RARELY WERE AROUND CIVILIZATION. ONCE OR TWICE A YEAR THEY WOULD GATHER AT LARGE MEETINGS CALLED RENDEZVOUS WHERE THEY WOULD GET SUPPLIES AND TRADE THEIR FURS. THE FIRST RENDEZVOUS ON UTES TERRITORY TOOK PLACE IN THE 1830's.

IN 1848, THE UNITED STATES AND MEXICO FOUGHT A WAR. ONE OF THE RESULTS OF THIS WAR WAS A BOUNDARY CHANGE. NOW THE TERRITORY OF THE UTES WAS CLAIMED BY THE UNITED STATES. THE FIRST TREATY BETWEEN THE UTES AND THE UNITED STATES WAS SIGNED AT ABIQUIU, IN 1849. IT DIDN'T TRY TO DRAW LINES AROUND THE TERRITORY OF THE UTES, BUT INSTEAD JUST PROMISED PEACE BETWEEN THE UTES AND THE UNITED STATES.

GENERALLY THE UTES AND THE UNITED STATES HAD A GOOD RELATIONSHIP. SOME AMERICANS LIKE KIT CARSON LIKED THE UTES VERY MUCH. CARSON ENLISTED MANY UTES INTO THE ARMY TO SERVE AS SCOUTS FOR BOTH MILITARY AND EXPLORATION PURPOSES.

MANY OF THE UTES WHO CAME TO KNOW AMERICAN WAYS WELL LEARNED THEM BY CONTACT WITH THE ARMY.

MORE AND MORE AMERICANS CAME WEST - AT FIRST FOR FURS, THEN FOR GOLD AND SILVER, AND FINALLY FOR LAND. AS THESE PEOPLE SETTLED ON LANDS THAT THE UTES CONSIDERED THEIR OWN, THE UTES BECAME ANGRY. BY 1855, THERE WERE SOME BATTLES WHICH TOOK PLACE BETWEEN THE UTE BRAVES AND THE AMERICAN ARMY AND SETTLERS. A TREATY OF PEACE WAS AGAIN SIGNED. THE UTES NEVER HAD AN OUTBREAK OF WAR WITH THE UNITED STATES AFTER THIS. THERE WERE SOME BATTLES BUT NEVER DID THE UTES BREAK THEIR TREATY AGREEMENT.

IN RETURN FOR THE UTE LANDS WHICH WERE BEING USED BY THE AMERICAN SETTLERS, INDIAN AGENCIES WERE SET UP TO DISTRIBUTE GOODS TO THEM. ONE WAS FOR THE WHITE RIVER UTES IN NORTHERN COLORADO. ONE WAS FOR THE UNCOMPAHGRE UTES IN NIDDLE COLORADO AND ONE WAS FOR THE BANDS MAKING UP THE SOUTHERN UTES. THIS AGENCY WAS FIRST IN NEW MEXICO AND LATER IN SOUTHERN COLORADO. THERE WAS AN AGENCY BRIEFLY IN DENVER FOR THE UTES WHO WENT TO THE EASTERN SLOPE ON HUNTING TRIPS.

THESE AGENCIES WERE OFTEN STAFFED WITH PEOPLE WHO WERE NOT ABLE TO DO THEIR JOB WELL. SOME CONTRACTORS FOR THE INDIANS WERE LAZY AND SOME WERE DISHONEST.

THEY ALMOST NEVER WERE ABLE TO PROVIDE THE INDIANS WITH WHAT THEY HAD PROMISED. FOOD SUPPLIES WERE OFTEN ROTTEN BY THE TIME THEY WERE DELIVERED. CLOTHES AND BLANKETS HAD BEEN USED AND WERE WORN OUT. SOMETIMES THEY HAD EVEN BEEN USED ON PATIENTS WHO HAD BEEN SICK WITH DISEASES LIKE SMALLPOX. NOT ALL AGENTS WERE BAD PEOPLE, BUT THERE WERE TOO FEW GOOD AGENTS TO OVERCOME THE INFLUENCE OF THE BAD.

ENOUGH PEOPLE FROM THE UNITED STATES HAD COME TO COLORADO BY 1861 THAT THE AREA WAS MADE A TERRITORY. THIS MEANS THAT IT HAD A GOVERNMENT FOR THE AREA BUT WAS NOT YET A STATE AS IT IS NOW. AS MORE AND MORE PEOPLE CAME INTO THE TERRITORY, PRESSURE GREW TO "DO SOMETHING" ABOUT THE UTES. SOME NEWSPAPERS AND PEOPLE WANTED THE UTES PUT ON INDIAN TERRITORY (NOW THE STATE OF OKLAHOMA) AND REMOVED FROM COLORADO. OTHERS WANTED THEM PUSHED WEST OUT OF THE TERRITORY. THE UTES, AWARE OF WHAT WAS BEING SAID, TRIED TO KEEP THEIR TRADITIONAL LANDS. THE OUTCOME OF THESE PRESSURES WAS STILL ANOTHER TREATY, THAT OF 1864. IT WAS THE FIRST TIME THE UTES HAD HAD THEIR TERRITORY LIMITED.

In return they were promised 150 cattle annually for 10 years, almost 3500 sheep for five years, and $10,000 annually in goods and a like amount in provisions. The United States government never fulfilled any of these provisions.

By 1868, pressures had grown for a new treaty. Ouray headed the group of Utes who went to Washington,D.C. for the talks. Kit Carson, dying at the time, went along to help. The Utes told of how they had been cheated on the earlier treaty, about the wormy rice and the other unkept promises. This time, they were told, things would be different. Almost 16,000,000 acres were reserved for the Utes "forever". Then gold was discovered in the San Juans near Silverton. Thousands of miners rushed into this land reserved "forever" for the Utes. Ouray protested as did other Ute leaders. But, there was apparently no way that the United States government could enforce its promises. The outcome, again, was the Cession of 1873 which greatly limited the range of the Utes again. They could fight against troops of the United States - greater in numbers and firepower - and risk being killed or removed to Indian Territory.

OR THEY COULD TRY TO WORK OUT PEACEFUL MEANS OF KEEPING AS MUCH OF THE RESERVATION AS POSSIBLE. IT WAS A HARD CHOICE TO MAKE.

OURAY WAS ONE OF THE MOST FAMOUS OF THE UTE CHIEFS. HE WAS BORN IN TAOS IN 1833 OF APACHE AND UTE PARENTS. THERE HE LIVED WITH A SPANISH FAMILY, LEARNING THE LANGUAGE AND CUSTOMS OF THE SPANISH. HE WITNESSED THE TAKE-OVER OF SANTA FE BY THE AMERICANS AND CAME INTO CONTACT WITH THEM AS WELL. HE LEARNED MUCH ABOUT THEIR THINKING AND BEHAVIOR FROM THESE CONTACTS. ABOUT 1850 HE REJOINED HIS PEOPLE. THEN HE LEARNED UTE WAYS - THE BEAR DANCE, THE COURTING FLUTES, AND OTHER WAYS. A COUPLE OF YEARS LATER OURAY MARRIED A BEAUTIFUL YOUNG UTE GIRL. HE ASKED HER PARENTS, KILLED A DEER FOR HER AND HUNG IT BY HER TEPEE. SHE CAME OUT, TOOK HER PONY AND PRETENDED SURPRISE WHEN SHE SAW THE DEER. SHE THEN TOOK IT HOME AND PREPARED A STEW FROM IT. WHEN THE GROOM ATE HER COOKING, IT COMPLETED THE RITUAL FOR THE MARRIAGE. ONE SON WAS BORN TO THE COUPLE AND WAS NAMED FRIDAY. THIS WAS OURAY'S ONLY CHILD.

THIS FIRST MARRIAGE DID NOT LAST. SEVERAL YEARS LATER OURAY SAW AND FELL IN LOVE WITH CHIPETA. SHE WORKED HARD AS A WIFE AND WAS ABLE TO BE AS GOOD A LEADER AS HE. THIS VERY HAPPY MARRIAGE LASTED THE REST OF HIS LIFE.

ONE OF THE GREAT SADNESSES OF OURAY'S LIFE WAS OVER HIS SON. WHILE ON A HUNTING AND RAIDING TRIP ON THE EASTERN SLOPE, SIOUX INDIANS ATTACKED THE CAMP AND KIDNAPPED THE BOY. APPARENTLY HE WAS LATER SOLD TO THE ARAPAHO WHO RAISED HIM AS AN ARAPAHO. THEY AND THE UTES WERE DEADLY ENEMIES. MANY YEARS LATER THE BOY, NOW A YOUNG MAN, WAS BROUGHT TO OURAY WHILE HE WAS IN WASHINGTON, D.C., ON BUSINESS. THE BOY HAD LIVED AS AN ARAPAHOE AND REFUSED TO CONSIDER THE UTES AS HIS PEOPLE AND REJECTED OURAY AS HIS FATHER.

OURAY SIGNED TREATIES AND SPOKE FOR THE UTES TO THE AMERICANS. HE WAS NOT CHIEF OF ALL THE UTES REALLY. BUT IT WAS EASIER FOR THE AMERICANS TO ACT AS IF HE WERE. IT WAS ONLY BY AMERICAN SUPPORT AND HIS OWN STRONG WILL THAT HE WAS ABLE TO KEEP HIS AUTHORITY. SOME OF THE UTES FEARED HIM TOO. SAPOVANERO, CHIPETA'S BROTHER, ONCE TRIED TO KILL HIM OVER THE 1863 TREATY. SAPOVANERO THOUGH OURAY HAD BETRAYED THE UTES. OURAY WRESTLED THE KNIFE AWAY IN THE FIGHT AND WOULD HAVE KILLED HIS OPPONENT EXCEPT CHIPETA BEGGED FOR HER BROTHER'S LIFE. AFTERWARDS, NO ONE WAS MORE LOYAL TO OURAY OR HAD GREATER TRUST FROM HIM, THAN SAPOVANERO.

BESIDES KIT CARSON, ANOTHER ANGLO WHO OFTEN HELPED THE UTES AS AN INTERPRETER WAS OTTO MEARS. HE WAS A SMALL MAN, WEIGHING LESS THEN 100 LBS., WITH INTENSE EYES AND A BRISTLY BEARD. BORN IN RUSSIA IN 1840, HE WAS ORPHANED TWO YEARS LATER. HE CAME TO THE UNITED STATES WHILE STILL A YOUNG BOY OF ELEVEN. HE LIVED WITH A POOR UNCLE IN SAN FRANCISCO WHILE LEARNING ENGLISH. THEN HE DID MANY DIFFERENT THINGS IN HIS LIFE. HE WORKED IN THE CALIFORNIA MINING CAMPS, JOINING THE UNION CALIFORNIA VOLUNTEERS ON THEIR WAY TO SANTA FE, JOINED KIT CARSON ON HIS 1865 NAVAJO CAMPAIGNS AND ENDED UP IN CONEJOS, COLORADO WITH A STORE. MEARS THEN TURNED HIS IMAGINATION LOOSE. FIRST HE BUILT A GRIST MILL TO MAKE FLOUR. SINCE THE MILL COULD USE MORE WHEAT THAN WHAT WAS AVAILABLE, HE STARTED A WHEAT FARM. THEN HE HAD MORE FLOUR AND GRAIN THAN HE COULD USE. HE WANTED TO TAKE IT TO MARKET ACROSS THE PASSES. FROM THIS BEGINNING GREW A CAREER OF BUILDING TOLL ROADS AND WAYS OF TRANSPORTATION IN THE SAN JUANS. HE WORKED WITH THE UTES A LOT BUT HE USUALLY KEPT HIS EYES OPEN FOR HIS OWN OPPORTUNITIES.

ANOTHER IMMIGRANT WHO WAS IMPORTANT TO THE UTE DURING THIS PERIOD WAS GENERAL CHARLES ADAMS.

HIS REAL LAST NAME WAS SCHWANBECK AND HE CAME FROM GERMANY. HE LEFT GERMANY BECAUSE OF HIS POLITICAL IDEAS AND CAME TO THE UNITED STATES. HE GAINED THE HONORARY TITLE OF GENERAL AFTER THE GOVERNOR WANTED HIM TO BE HIS BODYGUARD. ADAMS BECAME THE AGENT AT WHITE RIVER AND GAINED THE RESPECT AND FRIENDSHIP OF OURAY FOR HIS HONESTY AND FAIRNESS. THIS FRIENDSHIP LASTED UNTIL ALMOST THE END OF OURAY'S LIFE. ADAMS TRIED ALWAYS TO TREAT THE UTE PEOPLE WELL WHILE HE WAS THEIR AGENT.

DURING A PERIOD OF CHANGE, THERE ARE ALWAYS A LOT OF PROBLEMS. THERE WERE MANY PROBLEMS BETWEEN THE UTES AND AMERICANS DURING THIS TIME. AS THE UTES SAW THEIR LANDS BEING TAKEN AWAY THEY OFTEN BLAMED THEIR LEADERS. OURAY HAD TO OFTEN DEFEND HIS LIFE. ALSO THERE WERE MANY ANGLOS WHO WANTED TO HELP THE UTES BUT FAILED TO DO SO BECAUSE THEY DID NOT CLEARLY UNDERSTAND THEIR PROBLEMS.

AN EXAMPLE OF THIS SORT OF MAN WAS NATHAN MEEKER. HE HAD HAD A LONG AND INTERESTING LIFE DOING MANY DIFFERENT THINGS. HE HAD TRIED TO START TOWNS IN WHICH LIFE WOULD BE PERFECT. HE HAD BEEN A POET, A WAR CORRESPONDENT IN THE CIVIL WAR, AND HIS BIGGEST UNDERTAKING WAS WHEN HE TRIED TO START A TOWN IN COLORADO. IT WAS CALLED UNION COLONY THEN BUT IS NOW KNOWN AS GREELEY.

TODAY THE TOWN OF MEEKER (NAMED AFTER NATHAN) STANDS NEAR WHAT WAS THE WHITE RIVER AGENCY. THIS AGENCY BEGAN IN 1868. ALL THE FIRST AGENTS WANTED TO TEACH THE UTES HOW TO FARM. THE UTES AT THAT TIME THOUGHT FARMING WAS WOMEN'S WORK AND HUNTING WAS FOR MEN. THEY DIDN'T WANT TO FARM VERY BADLY BECAUSE OF THESE FEELINGS. MEEKER, WHO BECAME THE AGENT IN 1878 DIDN'T UNDERSTAND HOW THE UTES FELT AND SO HE FORCED THEM TO TRY FARMING. HE MADE THEM DIG IRRIGATION DITCHES, BUILD FENCES, PLOW, AND SO FORTH. THEY DIDN'T WANT TO DO THESE THINGS BUT THEY DID.

A YEAR LATER IN 1879, THINGS WERE VERY TENSE. THE INDIANS HAD NOT RECEIVED THEIR PROMISED SUPPLIES FOR A YEAR. THE FOOD WAS SETTING IN THE DEPOT IN RAWLINS, WYOMING AND ROTTING. THE MAN WHO WAS SUPPOSED TO PAY FOR THESE SUPPLIES HAD RUN AWAY WITH THE MONEY. THE RAILROAD WOULDN'T RELEASE THE SUPPLIES WITHOUT PAYMENT. BUT IT WAS THE UTES WHO SUFFERED MOST FROM ALL OF THIS.

ALSO, WHEN SUPPLIES DID COME FROM OTHER PLACES, MEEKER INSISTED ON DISTRIBUTING THEM ONCE A WEEK. THE UTES, BEING HUNTERS, LIKED TO TRAVEL AWAY FROM THE AGENCY FOR A MONTH OR TWO AT A TIME. HAVING TO BE THERE ONCE A WEEK MAKDE THEM ANGRY.

THAT SUMMER. THERE WERE MANY WILDFIRES BECAUSE OF THE DRY WEATHER. PEOPLE BLAMED THE UTES AND SAID THEY HAD SET THE FIRES ON PURPOSE. NEWSPAPERS AGAIN URGED THAT THE UTES BE REMOVED BY FORCE TO OKLAHOMA.

THE FINAL BLOW CAME WHEN MEEKER WANTED TO PLOW THE HORSERACE TRACK. HAVING HORSES AND RACING THEM WERE IMPORTANT TO THE UTES AT THIS TIME. FARMING WAS NOT. MEEKER INSISTED ON GOING AHEAD WITH HIS PLANS EVEN WHEN HE WAS WARNED NOT TO CONTINUE. WHEN THE INDIANS BEGAN TO THREATEN HIM FOR THIS, HE SENT FOR TROOPS FOR PROTECTION. A TROOP FROM WYOMING MOVED SOUTH IN ANSWER TO HIS REQUEST. UTE HUNTING PARTIES DISCOVERED THE SOLDIERS. THEY MET WITH THE LEADERS OF THE TROOPS AND ASKED THEM NOT TO COME ON THE RESERVATION. THE INDIANS FEARED THAT THE TROOP'S REAL PURPOSE WAS TO TAKE THEM TO INDIAN TERRITORY IN OKLAHOMA.

THE TROOPS CONTINUED INTO UTE TERRITORY ANYWAY. A BATTLE RESULTED BETWEEN THE UTES AND SOLDIERS, AND MANY ON BOTH SIDES WERE HURT AND KILLED. THE REMAINING TROOPS WERE SURROUNDED AND A RESCUE FORCE WAS REQUESTED. THE COLORADO NEWSPAPER BUILT THE INCIDENT UP INTO A NEW INDIAN WAR. THE BATTLE WAS REFERRED TO AS THE

THORNBURGH MASSACRE AND PEOPLE THOUGHT THE WHOLE UTE NATION WAS AT WAR. THIS WAS NOT TRUE BUT READERS DIDN'T REALIZE THIS.

AT THE WHITE RIVER AGENCY ANOTHER BAD INCIDENT WAS BUILDING UP. BAD FEELINGS BETWEEN THE INDIANS AND MEEKER HAD BEEN BUILDING UP. WHEN NEWS OF THE BATTLE REACHED THE AGENCY, SOME OF THE INDIANS DECIDED TO SETTLE MATTERS ONCE AND FOR ALL. THEY KILLED MEEKER AND SEVERAL OF HIS EMPLOYEES. THEN THEY TOOK HIS WIFE, DAUGHTER, ANOTHER WOMAN AND HER TWO SMALL CHILDREN AS HOSTAGES. WHEN NEWS OF THESE EVENTS GOT OUT TO THE REST OF THE TERRITORY, PEOPLE WERE ANGERED AND WANTED TO MOVE AGAINST THE INDIANS.

OURAY WAS WORRIED ABOUT WHAT MIGHT HAPPEN. HE FIRST LET IT BE KNOWN THAT ALL THE UTES WERE NOT ON THE WARPATH. THEN HE SENT SAPOVANERO AND GENERAL ADAMS AS HIS REPRESENTATIVES TO FIND THE CAPTIVES FROM THE WHITE RIVER AGENCY AND GET THEM RELEASED. THEY NOT ONLY GOT THE RELEASE OF THE CAPTIVES BUT GOT SEVERAL OF THE INDIANS INVOLVED TO STAND TRIAL. THERE WAS MUCH ARGUMENT OVER WHO COULD TESTIFY. IN THE END, ONLY CHIEF DOUGLASS WAS PUT IN JAIL. MANY OF THE INDIANS FELT THAT THEY HAD BEEN PUNISHED FOR TRYING TO PROTECT THEMSELVES. DOUGLASS WAS NOT TRIED BUT WAS HELD IN PRISON FOR MANY MONTHS BEFORE FINALLY

BEING RELEASED. OURAY HAD INSISTED THAT ANY TRIALS BE HELD IN WASHINGTON,D.C., AND NOT IN COLORADO BECAUSE OF THE ARTICLES WHICH HAD APPEARED IN NEWSPAPERS. HE FELT THAT HIS OLD FRIEND ADAMS WOULD NOT SUPPORT HIM. HE ALSO HOPED HE COULD DEPEND ON CARL SCHURZ, SECRETARY OF THE INTERIOR. SCHURZ WAS A GERMAN WHO HAD COME TO THE UNITED STATES MANY YEARS BEFORE AND HAD BECOME IMPORTANT IN THE GOVERNMENT. HE HAD ALWAYS BEEN FAIR TO ALL TRIBES OF INDIANS AND WAS REGARDED AS A FRIEND BY OURAY AND OTHERS.

OURAY DIED SHORTLY AFTER THIS AND THEN THE UTES WERE PLACED ON SEPARATE RESERVATIONS. THE WHITE RIVER AND UNCOMPAHGRE UTES WERE MOVED TO UTAH ON THE UINTAH RESERVATION IN 1881. THE SOUTHERN BANDS OF UTES WERE MOVED ONTO RESERVATIONS IN SOUTHERN COLORADO. BOUNDARIES ON THESE HAVE CHANGED SOME BUT NOT A GREAT DEAL SINCE THAT TIME.

MANY ABLE CHIEFS FOLLOWED OURAY INTO POSTIONS OF LEADERSHIP. TWO OF THE MOST FAMOUS WERE BUCKSKIN CHARLEY AND IGNACIO. BUCKSKIN CHARLEY OR CHARLES BUCK WAS A SOUTHERN UTE WHO HAD BEEN A GOOD FRIEND OF OURAY'S. HE HELPED CHIPETA BURY OURAY AND LATER HELPED IN A FORMAL REBURIAL CEREMONY AT IGNACIO.

A MUSTACHE ALWAYS MARKED HIM IN HIS PICTURES. HIS NICKNAME CAME FROM THE DAYS IN WHICH HE HAD BEEN AN ARMY SCOUT. HE WAS FAMOUS AS AN ANTELOPE HUNTER. THESE SKINS WERE USED TO MAKE BUCKSKIN. LIKE OURAY, HE TRIED TO HELP HIS PEOPLE LEARN TO LIVE A NEW TYPE OF LIFE. INSTEAD OF BEING HUNTERS AND TRAVELING ALL THE TIME, HE TRIED TO GET THEM TO BE FARMERS AND SETTLE IN ONE PLACE. HE HIMSELF FARMED TO SET A GOOD EXAMPLE. WHEN THE TRIBE NEEDED MONEY HE ORGANIZED A GROUP TO SPEND SOME TIME IN COLORADO SPRINGS AS A TOURIST ATTRACTION. HE LIVED A LONG AND USEFUL LIFE.

IGNACIO WAS A BIG MAN, WELL OVER SIX FEET TALL. HE WAS VERY IMPRESSIVE IN APPEARANCE. THE TOWN IN SOUTHERN COLORADO IS NAMED AFTER HIM. IN 1895 THERE WAS A DISPUTE OVER WHETHER TO DIVIDE UP THE LAND TO INDIVIDUALS OR TO KEEP IT IN TRIBAL TRUST. IGNACIO, WITH THE UTE MOUNTAIN UTES, MOVED TO NAVAJO SPRINGS (NEAR TOWAOC) BECAUSE, AS A SEPARATE BAND, THEY WANTED TO SEE THEIR IDEAS CARRIED OUT. A STRONG TRIBAL ORGANIZATION STILL REMAINED. TODAY THERE ARE OVER 1000 UTE MOUNTAIN UTES. THEY HAVE NEARLY 450,000 ACRES OF LAND HELD BY THE TRIBE IN COLORADO AS WELL AS OVER 100,000 ACRES IN NEW MEXICO AND OVER 2,000 IN UTAH. THIS DOES NOT INCLUDE THE NEARLY 10,000 ACRES OF INDIVIDUALLY OWNED LAND IN UTAH. AS OF

1969, THE UTE MOUNTAIN UTES HAVE THEIR OWN AGENCY.

THE TRIBE'S CHIEF IS JACK HOUSE WHO HAS HELD THE POSITION MANY YEARS. THE RULING BODY (LIKE THE UNITED STATES CONGRESS) IS THE TRIBAL COUNCIL. THERE ARE SIX ELECTED MEMBERS PLUS THE CHAIRMAN ON THE COUNCIL. EVERY YEAR TWO MEMBERS ARE ELECTED IN OCTOBER TO SERVE A THREE-YEAR TERM. THE ALLEN CANYON GROUP IN UTAH, THOUGH, ELECT THEIR MEMBER EVERY YEAR. THE CHARIMAN OF THE COUNCIL IS SCOTT JACKET. THE CHARIMAN IS ELECTED EVERY YEAR BY THE OTHER COUNCIL MEMBERS TO SERVE A ONE-YEAR TERM. HE IS THE OFFICIAL LEADER AND REPRESENTATIVE OF THE TRIBE IN MUCH THE SAME WAY AS THE PRESIDENT IS FOR THE WHOLE COUNTRY OR THE GOVERNOR FOR COLORADO.

THE UTE TRIBE HAS CHANGED A GREAT DEAL IN THE PAST 300 YEARS. THEIR WAY OF MAKING A LIVING, THEIR WAY OF USING LAND, THEIR CUSTOMS HAVE ALL CHANGED. BUT, HAVEN'T THE WAYS OF ALL PEOPLE CHANGED OVER THE SAME PERIOD?

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SUGGESTED ACTIVITIES

Ute Unit

Montelores Studies Center

E.S.E.A. Title III

The following activities are meant only as suggestions for this unit and not as limitations. Teachers who find other ideas effective with this unit could profitably share these ideas so that future revisions could incorporate these ideas. While some of these activities are limited to social studies only, others are an attempt to include language arts, music and art in order to provide interdisciplinary activities that might be of benefit.

The material paralleling the student text is included in order to provide a more orderly means of correlation. Guidelines for those wishing to do additional reading may be found in the annotated bibliography.

I. Where is the origin of the Ute Mountain Utes?

A. The most common theory of Indian origin in North America is that early tribes crossed the Bering Straits (probably on hunting expeditions) and gradually settled there. Later they migrated south where they gradually settled in various groups and developed different forms of culture. The process took thousands of years and several waves of groups.

B. The Utes are related to the variants of the Shoshone linguistic group in the inter-Sierra and Rockies region. They are generally grouped in the Basin culture.

C. The Utes at one time controlled central and western ~~Colorado~~, ~~northeast~~ Utah, ~~and~~ some of northern New Mexico with periodic movements into southern Wyoming.

D. They were generally friendly with the Snake, Shoshone, Paiutes and other tribes to the north and west. Their cultures were similar and there were frequent trading exchanges.

E. Relations with the Kiowa, Arapaho and Cheyennes to the east and the Apaches and Navajos to the south were generally unfriendly. The Apaches and Navajos were related groups who moved in to the area after the Utes were established. The general mutual condition was one of hostility. As an exception though, the

Utes were friendly with the Jicarilla Apaches in northern New Mexico.

F. The Ute Mountain Utes are one band of Utes from the group generally known as Southern Utes. There were seven bands of Utes at one time; three of these collectively formed the Southern Utes. The Ute Mountain Utes were known as the Weminuche band. The Capote and Moache bands were the other two groups.

Activity set 1:

1. The overhead projector and/or globe can be used to illustrate possible routes of migration.
2. There is a colored transparency for use with this section which can serve for introduction, discussion or review.
3. There are several other transparencies showing the extent of Ute traditional territory and various geographical and topological factors involved. Use of these can stimulate discussion of how groups would trade. What would be traded? Why did there need to be items to be used as mediums of exchange? How were the relative values of these items established? Why would the Utes trade with one group but fight with another? Students might even work on a barter system of their own in class using various tokens and then, at the end of a week,

see who has accumulated wealth as so measured.

4. Writing exercises might be included to combine this content with skills being worked on in English. For example, if sentence development is being stressed, content can be drawn from any of these portions of the student manual.

5. Students might work on their map-making skills by doing their own maps of trade routes or relative location of Ute territory.

II. How did the Utes live before their contact with Europeans and during the very early contacts with the Europeans?

A. Before about 1270 they depended on traps, snares, berry-gathering, etc., for food.

B. Then they came in contact with the Navajos who were moving their way south and acquired the double-curved bow. (Adaptability) This increased the power of the bow greatly.

Old bow New bow

This made them better hunters and enabled them to live at a better level. They, in return, provided the Navajos with knowledge of better ways of tanning hides and basket-weaving.

C. In 1640 (approximately) they came into direct contact with the Spanish in Taos. From this source they acquired the horse, which became a major source of change in their lives. Prior to this, the Utes needed a large area to support each family band. Now, by hunting more efficiently, they could live better off a smaller area. Also, larger groups could live together with better hunting results.

D. By 1675 (the time of their first treaty with Europeans which was made with the Spanish governor of Taos, Otermin) the tribal structure began to change from one of small family bands traveling a seasonal route together to one of larger bands. Eventually there were seven of these bands. They also followed a regular pattern of movement determined by the seasons.

Activity set 2:

1. A colored transparency is available for use in class with this section for introduction or review.
2. Discuss how peoples learn from one another. In how many ways could the acquisition of the bow help the Utes?
3. What changes would be brought about by the horse? Some answers might include the larger hunting area available from a single campsite, the different social organization resulting from the possibility of increased band size and the new criteria for

leadership beyond age and sex, the increased aggressiveness possible because of the greater mobility, etc. Now the Ute could begin to hunt the Great Plains on the eastern slope for buffalo. His horse (Spanish) enabled him to get there and his bow (Navajo) enabled him to drive an arrow through a buffalo.

4. Role playing might be tried with a situation where several people might be under consideration for band leadership with different attributes. Which should be chosen? Why?
5. Many libraries have books about Indians of various tribes, horses, etc., available. Book reports, oral or written might be tried.

III. How did the Utes live in this post-European, pre-American period?

A. They were still nomadic but could cover a much greater area. While they did not have an agricultural economy, they lived quite well from their hunting. Game ranged from buffalo to deer to smaller animals.

B. The men did the hunting, raiding and trading. The women were in charge of the camps and general "housekeeping." These were distinct and separate roles. Future attempts to alter these would create serious tensions.

C. This was a prosperous period for the Utes as they

had rich hunting grounds, the means to be successful in the hunt, the ability to be mobile, etc. They also had good relations with the Spanish and hence did a lot of trading for horses. In return, they traded a great deal with tribes to the north who had less access to horses. (This trading also resulted in a new source of wealth for the Utes.)

D. There were probably 10,000 Utes at the peak of this period. Today there are approximately 2000 Utes in Colorado. (This does not include the Uintah reservation in Utah.) The 1700's were the high point of the Utes in affluence and in power. The benefits of hunts and raids were shared equally among band members. No one suffered or wanted for food or shelter unless the whole group was in need.

Activity set 3:

1. There is a colored transparency to accompany this set.
2. Slides of traditional buckskin items, beadwork, bows, and other handicraft may be shown.
3. Under given circumstances, some items from the Four Corners Museum may be shown in class. Advance request and planning is necessary though.
4. Some photos from the Bureau of American Ethnology are available for display and discussion.

5. Some legends of the Utes can be used. These legends are often much more complex and symbolic than they appear on the surface. However, they can be presented on the simpler level at this age. (The same as with Greek myths.) Often these legends deal with Nature and the supernatural in theme and apparently seek to present an explanation of things as they are rather than setting a pattern and finding examples. The Utes did not develop a highly ritualized religion but an often rather animistic one. These examples of legends are, of course, greatly abbreviated here but could be used in a more lengthy form in class.

a. This example of an explanative legend is from <u>Primitive Religion</u> by Robert Lowie, Boni and Liveright, 1924.

Cottontail was wandering about, slaying people. He lay in ambush for the Sun. When the arrows shot against his enemy were burnt up, he took a club and with it knocked off a piece of the Sun which caused a large fire. Fleeing from the fire, he sought refuge under a certain fireproof weed, which protected him, so that only a little yellow spot was made on his neck. But as Cottontail left his protection and walked on the hot ground, his [illegible] were burned off. Finally Sun caused a snowfall

that put out the fire. Now, however, Sun punished his enemy by transforming him into a rabbit and decreeing that thenceforth it should be easy for anyone to track him in the snow.

b. The Utes frequented the hot sulfur springs around Glenwood Springs. The origin of these waters was explained as follows. (This and the following from The Utes: A Forgotten People by Wilson Rockwell.) A Ute chieftain and his young warriors once camped there. The young men, being hot-blooded, wanted to cross the Contintental Divide to raid other tribes for booty. The wise chief opposed their plan because there were so few of them. Despite this, they went anyway. The older man promised to wait for them there by his campfire at the side of the spring. Time passed but the young men never returned. The chieftain waited for them and grieved for them until his death. His campfire and its ashes continued to warm the springs and that is why they are not only warm, but have curative powers from the chieftain's concern and other virtues.

c. The Utes did not go by Grand Lake on their hunting and raiding expeditions to the eastern slope. The reason given by legend is that there once was a hunting party of Utes who camped there during one

summer. A raiding party of Arapahoes and Cheyennes from North Park swept down on the camp. The women and children were hastily put on a raft and sent to the middle of the lake for safety. While the shore battle raged, a big wind came up and swamped the raft, killing all the women and children. Although the Utes won the battle, they had lost their families. Thus, they chose not to return to the area.

d. The following creation myth or legend was taken from <u>The Ute Indians of Southwestern Colorado</u> by Helen Sloan Daniels.

In the beginning of time there were no mountains, no streams, no hunting grounds and no forests. In those days there were no Indians, no animals, no living things. Even was there no earth, but only the blue sky and the clouds and the sunshine and the rain.

The Manitou, who dwelt in the center of the sky, lived all alone. There were no smaller gods---he was the rulter of all, and the sun and the rain came at his desire.

At last he grew lonely and wished for new things to do and new work. So he took a stone and whirled it around until he bosed a hole through the floor of Heaven. Then he looked through at the nothingness below. And he was pleased.

When he made a big hole in the sky and was able to to look through he took the snow and the rain, and this he poured through. With it he also pured the the stones and the dirt from the floor of Heaven. All this fell into the great nothingness and the Manitou was pleased with his work.

By and by, when he had poured for days, he looked down and saw below him a great mountain which had been built by the rain and the snow, the dirt and the rocks. And far below the mountain he could see a great plain which stretched away and away as far as he could see---for there was a great quantity of dirt and rock which he had poured.

Seeing the mountain, the Manitou was curious to know what lay beyond and what wonder the dirt and the rocks had worked. So he made the hole larger and stepped to the summit of the mountain which he had formed. He found that the earth and the stones had spread out and formed the world which was large and vast. But it was bare and the Manitou wished for something to make it more beautiful.

He stooped and touched the earth with his fingers and whereever he touched, there trees sprang forth and forests were made green with trees and shrubs.

The sunshine which came through the hole in the sky

warmed the air and melted the snow, and great lakes were made; the water running down the sides of the mountains made the streams. On the level land of the plains great lakes were formed and rivers flowed and seas grew, and grass sprung up and flowers and the world became very beautiful.

So was the world created and it was a world of Sunshine and warmth---a pleasant world where the rain fell on afternoon of every day and trees grew, and flowers and shrubs. And the Manitou seeing it, was very pleased. Every day he came down from his home in the sky to roam in the fields and to rest by the side of the streams or in the shade of the forests---and the world became his playground where he rested when his work was done. But by and by, it became lonely and the Manitou wished for some one to inhabit these lands which he had made so he could talk. So he created the living creatures and put them on the earth---but that is another story.

6. Short writing exercises based on the form and idea of legends might be tried by the children if they seem well versed enough.
7. An oral reading of a legend that can be divided into parts might be taped by a small group for presentation to the whole class.

8. Art class activities can be correlated with this unit if the art teacher and social studies teacher plan together far enough in advance. See a more detailed suggested art plan following this section.
9. Music activities might also be correlated. Mutual planning in terms of time, etc., are again very important for the success of these activities. A list of suggestions follows the art section.

The art consultant for this unit is Mrs. Jacqueline Dobbins who can be reached through RE-1 or Cortez Junior High for further information or suggestions. The following series of activities were suggested.

1. Fourth grade students could become aware of the connotation of colors. Red usually denotes qualities of bravery or war; blue, peace and loyalty; green, fertility and growth; black, evil; yellow, warmth and kindness; and white, purity. While the Indians used symbols that were recognizeable as representations of objects and colors associated with certain values (not necessarily the ones above), students should be cautioned against trying to "read a story" from Indian designs as they were not made to tell a story. Colors favored by the Ute Mountain Utes were greens and blues in their designs and beadwork. Geometric patterns were traditional favorites among the Utes until contact with traders introduced floral patterns. After this period both geometric and floral patterns became standard for designs.

2. Students might attempt work with various mediums to develop both these geometric and floral patterns in order to develop a greater appreciation of Indian art.

3. The use of paper and mediums to draw or paint about Indian themes or scenery is a common and useful means of correlating social studies and art.

4. Beadwork is one area in which the Utes were often crafts-

men. The cost of a classroom unit may prohibit beading as a class activity (about $1.00 per child), but an appreciation for the process can be developed. Beads were originally valued for their decorative purposes and did not serve as money, per se. ("Waumpum" was used by some of the east coast tribes but not by all Indians.) The origins of the beadwork were decorations made of seashell fragments on the west coast and Baja California. These clam, conus, abalone, olivella, and spiny oyster shells were traded along established routes long before the European trader arrived. Beads were made by breaking the shell into small irregular pieces, drilling them through with a hand pump drill, strung on a cord and then rolled on sandstone until the discs became the desired uniform diameter. Small beads represented the most work and were thus the most valuable.

4. Basketweaving is also a craft which the Utes practiced with great skill. They were not potters, but used willows to weave baskets which were both decorative and functional. The outer surface of these was waterproofed by the use of pinon pitch. The following pages show the technique used by the Utes and are taken from the booklet "How to Weave Baskets" which was written at the Ute Mountain Agency and is available at the Cortez Public Library.

1. The Utes would cut small branches of the willow in the fall of the desired thickness (small). The sumac willow is the preferred variety. These could be kept in water to keep them soft and pliable.

2. Starting at the big end of the twig, pull it into three parts. The mouth can hold one portion and each hand hold a portion.

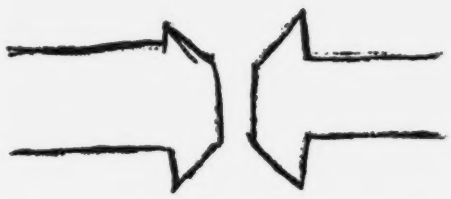
3. Hold the end of one part in your teeth. Then take the pith out with one hand. When you finish with each twig you will have three willow strips.

3. A strip can be held between one hand and the mouth. The other hand can use a knife to remove the bark. After the bark has been removed, the strips can be dyed.

4. Soak the willow strips until they are soft. Wrap a strip around a pliable willow twig. Bend the twig into a coil and fasten the coils together as the weaving progresses. Holes are made with awls to fasten the strips through to hold the coils together. The ends of the strips can be hidden between the coils. When the base is large enough, begin to work the coils upward from the base to form the bowl.

5. Weave in other twigs as they are needed. By counting stitches (as in knitting) the colored strips can be worked in to serve as the pattern. It might be easier (although less traditional) to use paint on the finished product however.

There is an open road in the design called the Spirit Line so that the Spirit of the basket can go in and out.



The last strip around the top of the basket must stop at the open road. A double loop lacing for the last row is used. The basket is traditionally then cleaned in yucca root suds to make it shine, but other sources may do an adequate job. The water jugs are the only ones oovered with pinon itch; the open wider baskets have the design on the inside showing and thus need no covering, either functionally or artistically.

Regular

Water

The music consultant for this material was Miss Nancy Long of RE-1 who has also volunteered to make herself available for additional information. She may be contacted at Manaugh School in Cortez. Miss Long suggests that the following approach might be useful and appropriate for intermediate students.

1. Begin by introducing the instruments of the Indians, especially the drum and the flute. These have many varieties and may be played for different purposes and in different ways.
2. Generalizations about Indian music in terms of rhythm and tonality may be made as well.
3. Tapes of various chants and dances can be played to give greater familiarity with Indian music and also provide an opportunity for discrimination.
4. The Bear Dance is performed annually in the spring. It is secular rather than sacred in nature and often is used as a courting dance. Because of its post-puberty connotation, it is not exactly a fourth-grade level activity. However, it is the most typical of the Ute dances which is still performed regularly and is simple enough to learn that a teacher might wish to have her class learn how to do it. Ernest House or Norman Lopez of Towaoc might be willing to help if contacted in advance. Nancy Long could also serve as a consultant for this. There is a possibility of perhaps later getting a videotape of this dance, but this will depend on several matters.

The history of these two dances is described in Wilson Rockwell's The Utes: A Forgotten People as follows:

While the Utes have traditionally liked all dancing, the Bear Dance is the oldest and is recorded in sandstone drawings. The origin of it is explained as a man who went to sleep and dreamed that if he would go to a certain place in the mountains he would see a bear. Upon awakening he did so and saw a bear shuffling back and forth. The bear then taught the man how to do this and what to sing with it. The Bear Dance is held in a large circular space enclosed with upright poles holding a willow brush fence. The entrance to the enclosure is on the east while the west has the "bear den" area where the covered hole is that is played by using a notched morache stick vibrated over the hole. The women line up on the South with a line of men facing them. The women select their partners and the two lines face each other while they move back and forth in time to the music. The dance lasts for three days and three nights while the participants pair off instead of remaining in lines.

The Sun Dance was adapted from that of the Plains Indians (probably the Arapho) sometime around 1900. It is held annually in June during the full moon. It is more religious in nature and is also associated curative properties. A tall pole is placed upright in the center of the enclosure and smaller poles around the edge. From each of these twelve smaller poles there is a pole extending from the fork to the

center pole. Brush is piled up around enclosure leaving an entrance on the east side. There are small enclosures for each of the ten to twelve participants on this outer edge. For four days and nights the dance continues. The dancers abstain from food and water during the duration of the dance. They emerge from their shelters to the accompaniment of the whistles and drums and come slowly to the center pole and then return. There are rests between times so it is not a continuous dance.

Other dances which have been associated with the Utes include the Lame Dance done only by women representing their carrying the spoils of victory from the battlefield, the Scalp Dance, the Dragging Feet Dance (which is similar to the other social dances but was after the Scalp Dance), and other round dances.

The following information is taken from Northern Ute Music by Frances Densmore. There is one (very old) copy of this available through the Cortez Public Library.

It was said by several [illegible] that they "heard a song in their sleep," sang it, and either awoke to find themselves singing it aloud or remembered it and were able to sing it. No information was obtained on any other method of producing songs. In this connection the writer desires to record an observation on musical composition among the Sioux. A song was sung at a gathering and she remarked, "That is different from any Sioux song I have heard, it has so many peculiarities." The interpreter replied, "That song was composed recently by several men working together. Each man suggested something, and they put it all together in the song." This is the only instance of cooperation in the composition of an Indian song that has been observed.

The dance songs and war songs of the Utes are accompanied by the morache, hand drum, and large drum, while the hand game songs are accompanied by beating on a horizontal pole, and certain songs of the camp were formerly accompanied by beating on a stiff rawhide.

The morache is used to accompany the songs of the Bear dance. The instrument in various form has been noted among many tribes of Indians, and the Spanish term morache has become established by usage. It is however classified as a "notched stick with resonator" The instrument is comprised of three units: (1)A stick in which notches are cut; (2) a short stick (or bone) rubbed over these notches; and (3) a resonator placed over a hole in the ground. This resonator was formerly a shallow basket, but in current times (1922) a piece of zinc is used. The end of the longer stick is rested on the resonator, while the shorter stick is rubbed perpendicularly, the downward stroke being sharply accented. ... The more typical ones are comprised of a notched stick shaped like the jawbone of a bear, with a bone for a rubbing stick. ...

The hand drum is used with songs of the Lame Dance and others. A specimen of the hand drum was obtained and is described as follows by Mr. Hawley: "Small drum. H. 3½ in., dia. 12½ in. Shell of bent wood, the joint lapped and nailed. The inside is reinforced with a strip of bent wood 1½ in. wide, 3/16 in. thick; its ends do not quite meet; one skin head stretched over the shell when wet. It extends halfway down the outside of the shell. Holes are made in the edge of the skin 1½ in. apart, also corresponding holes in the median line of the shell and its reinforcement. Two buckskin thongs are passed in and out through these holes in opposite directions and tied inside. A handle of two strips of cotton cloth cross each other at right angles. A handhold is formed by bringing these together for about 1¼ inches at the center and wrapping them with a strip of cloth. Near one end of the reinforcement a buckskin loop to suspend it is attached to the thong that binds the skin head to the shell. Both outside and inside have been colored yellow. The skin is so heavy that the shrinkage has misshaped the shell. Drumstick handle, a round stick like a section of a grapevine. Head of white cotton cloth wrapped several times around one end of stick, held by tying its ends together. Stick, L. 12½ in., dia.7/18 in; head, L. 4 1/4 in., dia. 1 1/4 inches."

It is interesting to note that the large drum is used with (other dances...probably) being introduced among the Utes from other tribes. This drum is of the usual type and is placed on the ground, the singers sitting around it and drumming as they sing. The usual size permits the seating of 8 or 10 drummers around it, but it is said that 14 men are able

to be seated at a drum.

In general construction the flageolet resembles the ones used in many other tribes. It is made of a straight section of wood which has been split lenthwise, the pith removed, and the two pieces glued together. In length it is about 11 inches and in diameter 1½ inches. It has a whistle mouthpiece with the windway outside. The sound holes are in two groups of three each, those in the group farthest from the mouthpiece being slightly nearer together than those in the other group. The instrument was played for the writer and had an extended range and a pleasing quality of tone.

The following material is taken from American Indian Songs by Muriel Dawley and Roberta McLaughlin. The book was obtained from Nancy Long.

Music permeated the Indian's individual and social life like an atmosphere. There was no important personal experience nor any religious ceremonial where music was not a part of the expression of feeling. "This universal use of music was because of the belief that it was medium of communication between man and the unseen." When a man went out to hunt, he sang to insure the help of an unseen power. When he confronted danger and death, he sang that strength might be given to him. When he planted seeds, he sang to insure a good harvest. He sang to ask for healing, to woo his lady and to play his games. "He sang every experience from his cradle to his grave."

At one time every Indian song had an owner. A song belonged to an individual, to a particular ceremony, to a religious society or to a certain group or tribe. The right to sing a song could be given or bought. This custom made it possible for songs to be preserved without change for many generations. Probably, this means that much of the Indian music has been more authentically preserved than the folk music of many other peoples.

In general, Indian singing is in unison and natural voice ranges, soprano, alto, tenor and bass, move along in octaves. This sometimes gives the feeling of part singing. There are many subleties of pitch, rhythm and voice production that we cannot capture on paper or in singing. The slurring of the voice from one tone to another makes authentic Indian singing seem out-of-tune to our ears and a pulsation or quaver in the voice makes the tune sometimes hard to distinguish. However, to the Indians, the quaver was highly desirable and leading singers strived to attain it.

Many Indians songs have no real words---only vocables or neutral syllables without meaning such as the tra-la-la we use. However, the choice of sounds is appropriate to the spirit of the song. To the Indians words were not of first impor-

tance. The music, ceremony or actions gave the song its purpose or meaning.

The dance for the Indians was another means of expression of feelings. Each dance, like his songs, had its own special use and was performed only on the proper occasion. In most cases, a song accompanies the dance, but it is the movements which portray the meaning. The actions of ceremonial dances, particularly religious, follow patterns which have been handed down from father to son and do not allow for improvisation. Each one has a specific meaning to convey. When personal experiences are expressed, the dancer then moves with more freedom, although he still uses certain movements understood by all to be sure his story or message will be communicated.

The Indian dances with his whole body; every muscle seems to be called into play. His dancing is described sometimes as complete body pulsation. With great freedom of movement, he becames the mental image he is attempting to portray.

Indian flutes, flageolets, and whistles made of straight-grained wood, cornstalk or reed were played by blowing into one end. Holes were bored at uneven lengths, so the notes of no two instruments were the same. The flute was most often used as a solo instrument, however in some ceremonies several might be played in unison. Young braves played love songs on them and they are sometimes referred to as a courting instrument.

There were many types of drums such as tom-toms, unihead drums, war drums. Some drums are more unique with certain tribes than with others, such as the large Sioux drums which are held in a cradle-like form, suspended between stakes driven into the ground. The Chippewa, too, used a drum of this type. These are most often played upon by several drummers. The size of the group probably helped to determine the type of drum to be used. A unihead or small drum might be used for a small group and a very large deep-toned drum when many people were dancing and singing.

Along with the drums, rattles, bells and flat stones for clicking were used to accentuate the rhythm. Bells were made of hoofs with little clappers inside. Rattles were made from gourds, turtle-shells and animal skins, and were often filled with stones or seeds. Among the Indians of the Northwest rattles in the shapes of birds were expecially popular. The various kinds of instruments used depended for the most part upon the natural material available. Dancers often wore shakers around the knees and ankles and around the upper arms and wrists.

IV. What were the Utes first contacts with the Europeans?

A. Don Juan Rivera (1765) lead the first recorded expedition to come into contac with the Utes. However, the best known of the early explorers connected with the Utes was the priest, Escalante, and his group of twelve who used Utes as guides. The purpose of their travels was to find a new way to the Monterrey missions without having to go thr Apache country and the desert. They left Santa Fe in 1776 and traveled through most of that year. (An interesting and amusing account of this is given in Sprague's book.)

B. The first significant contacts with Anglo-Americans was through fur trappers and traders, the "mountain-men." The first rendezvous and trading posts established in Ute territory were in the 1830's. Since many of these men thought more like Indians than like Anglos, there was little conflict at this time over land use or possession.

C. The Mexican War of 1848 was a basic turning point in Ute relations with the U.S. The first formal U.S.-Ute treaty followed in 1849. This treaty, at Abiquiu, New Mexico, didn't define boundaries, but simply tried to provide for peaceful relations between the two groups. Since the Utes were only loosely federated bands without a single chief or ruling group, treaties

never really involved all of the Utes.

D. There were some Anglos such as Kit Carson who had quite good relations with the Utes. Carson and other Indian agents would often enlist Ute men to serve as military and exploration scouts. They acquired a reputation as a police force.

E. Trouble developed as settlers began to encroach upon Ute territory. By 1855, there were hostile feelings over land useage, hunting expeditions, etc. Battles between the Utes against the army and settlers occurred. Finally, a peace treaty was signed and there were few incidents of large-scale armed violence following that. There was never an outbreak of war by the Utes after this.

F. Agencies were established for the White River Utes in the north, the Uncompahgres in ~~the~~ middle of Colorado. ~~and for~~ the Southern Utes first in New Mexico and later in Colorado. One (1871-1876) was located in Denver for the purpose of supplying Indians who spent time hunting on the eastern side of the slope. These agencies were for the distribution of goods and annuities which the Utes were to receive in exchange for the various treaties by which they gave up their land. The U.S. government had an unbroken record of being

unable to keep their end of the bargain. The Indian Service during U.S. Grant's administration had an almost unparalled record for corruption and dealing with corrupt contractors.

Activity set 4:

1. There is a colored transparency for use with this section.
2. Transparencies are available for the following:
   a. The state of Colorado and its boundaries
   b. Overlays showing the major rivers and mountain ranges (B)
   c. Another shows the location of contemporary cities in order to help see the relationship between these and population location. (D)
   d. F and A show the gradual reduction of Ute territory.
   e. G shows both Escalante's travels and the Spanish Trail.
3. Discuss the behavior of contractors who didn't deliver. Why? How does this account for a lingering suspicion of the Anglo? Role-playing might be used for this activity.
4. Writing of reports on different tribes relations with the U.S. government could be combined with research here. Students could also compare the Sioux, Ute,

Cheokee, etc., in different aspects.

V. What was the result of these Anglo contacts?

A. By 1861 Colorado was a territory and the Anglo population was moving into the Ute territories. There was much public pressure in newspapers (editorials, articles, etc.) to do "something" about the Indian. The solution often implied was to remove the Indians to Indian Territory (Oklahoma). The Indians were well-aware of these ideas and tried to avoid any thing that might lead to this removal.

B. The Treaty of 1864 was the first one to set definite boundaries for the Ute reservation and the first to put any restrictions on Ute travel. In return for these concessions, they were promised 150 cattle annually for ten years, somewhat less than 1000 sheep for two years and 500 for the following three years, $10,000 annually for goods, and $10,000 in provisions. The government failed to fulfill any of these promises and pledges. The Utes again found reason to suspect the white man and his promises.

C. The Treaty of 1868 reduced the boundaries still further but promised that the land contained within would be Ute land "forever" and there were the usual promises of food, annuities in clothes and blankets,

education, allotments, etc. However, these were often more than a year late in delivery when they came at all. This worked a great hardship on the Utes as they had given up much of their traditional hunting grounds and had trouble surviving through the winters otherwise. The food, in addition, was often inferior and even rotten. Promised teachers for skills or particular requested items also were late, or damaged, or ignored.

D. By 1873 there were problems caused by the discovery of gold in the San Juans ~~near~~ Silverton. Miners rapidly moved into this region that was to be Ute "forever". Again a new treaty was negotiated with the Utes which saw the cession by them of the high mineral-rich mountain area.

Activity set 5:

1. Transparencies can be used to show the difference in the 1868 and 1873 boundaries as well as using the colored transparency.
2. Discuss the gains/losses of the ~~Utes~~ who remained ~~essen~~tially peaceful throughout all of this period while other tribes occasionally took to the warpath.
3. ~~What was the difference~~ in the way in which the Indian and the Anglo wanted to use the land? Why?
4. Compositions and even poetry writing might be correlated here with the ~~losses of the Indians as~~ a topic or the

feelings of the Anglos.

VI. Who were some of the personalities involved in this period?

A. Ouray was born in Taos in 1833 of Apache and Ute parentage. Thus he early acquired a knowledge of the way of life of two tribes. He also worked as a sheep-herder for a Spanish family there and became aware of the Spanish culture and familiar with the language. Because there were many Anglos there he became conscious of the Anglos' way of life as well. He returned to the Utes as a young man, married, and had a son, Friday. This boy was kidnapped as an infant from Ouray's camp on the eastern slope during a hunting trip. The boy, kidnapped by the Sioux, was raised as an Arapahoe. One of the great tragedies of Ouray's life culminated many years later when Felix Brunot, an Indian agent who had worked closely with Ouray, brought the boy to Ouray while Ouray was in Washington, D.C. The boy, now raised as an Arapahoe (the Ute's deadly enemies), denied Ouray and the Utes. Ouray had no other children. His first wife apparently either died or they were separated, and Ouray married young Chipeta who became well-known for her charm and diplomacy. By sheer force of personality, he kept the Utes as a group peaceful as he was not in any position of authority over the tribe as a whole. Part of his hold derived

from fear of him too. Once, after the 1863 treaty, Ouray was jumped by Sapovanero by the blacksmith shop at Conejos. Sapovanero, Chipeta's brother, would have killed him. Thus, when Ouray gained the knife he would have killed Sapovanero. Chipeta's intervention saved his life. Thereafter no one was more loyal to Ouray than Sapovanero who became his chief emissary on important missions.

B. Otto Mears was an Anglo who often acted as an interpreter for Ouray. His past included emigrating from Russia at the age of 11 where he had been an orphan since the age of 2. After living briefly in San Francisco, he joined the Union Army, and followed this with a period of working with Kit Carson in his 1865 campaigns. Then he settled in Conejos, Colorado, where he built a general store and then a grist mill. Needing more wheat for his mill, he started a wheat farm. With flour and grain for sale, he needed a way to transport his crops to a more profitable market across the passes. Thus began his career of building a series of toll roads and transportation networks in the San Juans. He served as interpreter and emissary often for the Utes although his interest was basically an economic, not humanitarian, one.

C. General (an honorary title) Charles Adams (real name, Schwanbeck) was a German who had emigrated to the U.S. for political reasons. He was one of the Anglos who had Ouray's genuine respect until close to the end of their lives. He was the first agent at the Los Pinos Southern Ute Agency and treated the Utes fairly. He was the man who, with Sapovanero, went to reclaim the hostages being held after the Meeker Massacre. The negotiations dealing with a trial for the Indians

involved with this event were the cause of his and Ouray's separation. For a more complete personality sketch of these three men, see Marshall Sprague's book.

Activity set 6:

1. There is a colored transparency, if its use is desired.
2. Material dealing with these people can be looked up from several different sources. Reports or posters depicting events or scenes can be done either as group or individual activities. This combines language arts, fine arts, and social studies material.
3. A model of an Indian agency could be constructed showing the agent's home, corrals, warehouse, and blacksmith shop. Usually there was a schoolhouse or boarding house present as well.

VII. What were some of the effects and abrasions of these changes?

A. Ouray was blamed by the Utes when the federal government did not live up to the terms of the treaties. He was the target of an assassination attempt by a Southern Ute named Hot Stuff. (The name came from an accident in a chemistry laboratory at Carlisle when Hot Stuff had achieved a magnificent explosion.) Ouray, instead, killed his assailant and later killed at least four more opponents because of their opposition to his policies.

B. The White River Agency was started in 1868 near what is

today Meeker, Colorado, for the Utes. The first agents all tried to introduce the idea of farming to the Utes. Having been nomadic hunters, they did not accept the idea easily. To them, it often seemed that it was women's work that was being asked of them.

C. Nathan Meeker, ex-poet, ex-war correspondent, and full-time idealist straight from the settlement of Horace Greeley's temperance Union Colony (Greeley), was made agent in 1878. He had little real understanding of the Indians and consequently was often at odds with them without really understanding why. He caused them to dig irrigation ditches, build fences, grub lands, plow, plant, etc. They still didn't like doing these things, but they went along reluctantly. By 1879, the situation was very strained. The Indians had not received promised supplies for a year. These supplies were sitting and rotting in Rawlins because the contractor had absconded and the railroad would not release the supplies without payment. Also, Meeker, when he did have things to distribute, insisted on doing it on a weekly basis. This prevented the Indians from hunting any great distance from the agency. Of course, this angered them. The Anglo settlers meanwhile agitated for Indian "removal" to Oklahoma and rumors at the time blamed the Utes for everything from livestock theft to a series of wildfires

which broke out during the dry summer. The culminating point came when Meeker insisted on plowing the Indian's racetrack to plant crops. He was warned and even threatened about this, but he stubbornly continued. The track to the Indians was more valuable than a field. Some gunfire was exchanged and Meeker sent for troops from Wyoming for protection. The Indians discovered the troops en route and parleyed with them not to send troops onto the reservation. They feared that they were to be removed from their lands. As a result, when the troops continued on, there was a battle in which many Utes and soldiers were killed. The remaining troops were surrounded and a rescue force was sent while the newspapers built the whole incident up as a new Indian war. Meanwhile, at the Agency, some of the Indians, on hearing of the battle, killed Meeker and his aides and took his wife, daughter, another woman and her two small children as hostages. Ouray sent emissaries and used his influence to gain return of the hostages and quell the the fighting. General Adams and Sapovanero served on this mission and were successful in getting the return of the captives. While eventually only one Indian, Chief Douglass, was put in jail, the Indians felt that they had again been betrayed and punished for trying to protect themselves. Douglass, incidently, was never brought to

trial, but held in Leavenworth for many months before finally being released as a source of embarassment. Ouray, in agreeing to the trial of the Indians involved in the Massacre, as it became known, insisted that the trial be held in Washington, D.C. and not in Colorado. He told the negotiators (including Adams),"You three (Anglos) are all my enemies. I am one against three. You hate me...I have not one friend among you. You will not give me justice and that is why I want to go to Washington where I will, at least, have one friend." (Carl Schurz, Secretary of the Interior) Schurz, an immigrant German, had a reputation for understanding and being fair to the Indians. He was perhaps the first high-ranking official to genuinely defend the Indians.

D. The White River and Uncompahgre Utes were moved to Utah in 1881 after Ouray's death. The Southern Utes were placed on reservations in Southern Colorado along the southern border. This final loss of land was heart-breaking to many Utes but there was no major battle over it.

Activity set 7:

1. There is a colored transparency as well as one showing reservation boundaries.
2. How does mistrust and misunderstanding lead to serious consequences? (farming-racetrack-Meeker's call for troops-ambush-agency attack)

3. There are laminated B.A.E. photos of some of these people available.

VIII. Who were the major chiefs who followed Ouray?

A. Buckskin Charley or Charles Buck was a mustachioed Southern Ute chief who had been a close associate of Ouray's. He helped Chipeta bury Ouray after his death and later helped in the formal reburial ceremony in Ignacio. His concern for helping his people led him to try to set an example for them by farming by Ignacio. At another time he organized and led a "wild west" Ute encampment by Colorado Springs in order to help raise money for the tribe. His nickname came from his army scouting days during which he became famous with the military for his hunting prowess in killing antelope.

B. Ignacio was a Weminuche (Ute Mountain) chief who was quite large for a Ute (6'2" and 225 lbs.). In 1895 there was a disagreement among the Southern Utes. The Southern Utes wanted to continue the policy of land allotments within the reservation (thus leading to the "checkerboard" pattern of land holdings there). The Weminuche band moved to Navajo Springs (near Towaoc) because as a separate band they wanted their own ideas carried out. They chose there to continue their type of existance characterized by a strong tribal organization and communal land holdings. Ignacio, chief at the time of the division, followed with

Activity set 8:

1. There are photos of these major chiefs available for further discussion and comparisons.
2. More information might be sought by students as a class about, for example, Severo. (or Tabi)
3. Why would the two bands not want to live in the same fashion? Can people disagree and both have good ideas?

BIBLIOGRAPHY

The following sources are among those which have been consulted in the preparation of these materials. Those desiring additional information might profitably read from these.

Daniels, Helen Sloan. The Ute Indians of Southwestern Colorado. Durango: Durango Public Library Museum Project, N.Y.A., 1941.

This book is available both at the Center and Cortez Public Libraries. It contains information which is often interesting but sometimes questionable in interpretation.

Hall, Frank. History of Colorado. Chicago: Blakely Printing Company, 1891.

This multi-volume work is quite complete, as far as it goes. Hall seems to have used many primary sources in the preparation of it, and the work shows. Material dealing with the Utes is scattered throughout.

Lewis, Inez Johnson and Robert A. Luke. Indians of Colorado. Colorado State Library Extension Bulletin #3, second edition.

This pamphlet is at the Cortez Public Library and contains information about all Colorado tribes, including some about the Utes.

Opler, Marvin K. "The Southern Ute of Colorado," Acculturation in Seven American Indian Tribes, Ralph Linton, editor. New York: D. Appleton-Century, 1940.

This lengthy article tells quite a bit about practices observed among the Utes at that time. Some interpretations may be questioned, but it is one of the more widely-known articles dealing with the Utes.

Rockwell, Wilson. The Utes: A Forgotten People. Denver: Sage Books, 1956.

This book is available only at the Cortez Public Library as it is now out of print. It lists information under convenient headings such as legends, food, dances, etc. The author was quite observant but, again, interpretations may be open to some question.

Stewart, Omer C. "Southern Ute Adjustment to Modern Living." Chicago: University of Chicago Press, 1952.

This reprint is available at the Center Library and contains a lot of information about changes that have taken place in Ute culture and clearly indicates some of the major problems in existance.

Sprague, Marshall. Massacre: The Tragedy at White River. Boston: Little, Brown and Company, 1957.

This is a highly readable book which contains a great deal of background on the Utes and individuals, both Ute and Anglo, who were involved in the Meeker incident. It is a good general outline of the history of that period although it suffers from an occasional lapse of things being sacrificed for reading value. The delineation of characters is often too "white hat" vs. "black hat", and the resulting characterization of Ouray and others suffers as a result. Otherwise the book is both informative and entertaining.

RECEIVED
JUN 20 1969
E.R.I.C.

TEACHERS' GUIDE

Ute Fourth Grade Unit

Montelores Studies Center

E.S.E.A. Title III

Addendum to Ute unit

Teachers Guide

Since this booklet was originally done, some new material has been developed which will be useful for teachers on this unit.

For the portion on Ute culture, check with Mr. Gutsch at the Center to see if the VTR of the Indian culture program from last spring (1969) is available. This includes demonstrations of beadwork, basket-making and other such crafts.

Field trips to Towaoc have been discussed with Ernest House. If it is desired to visit there in order to give a more accurate idea of a contemporary Indian community, contact Mr. Norman Lopez at the Ute Tribal office. Arrangements should be made at <u>least</u> two weeks in advance as many various offices have to give permission after a date has been requested.

Other activities which have been suggested include the following:

1. Model-building of an Indian village.
2. The use of puppets (hand-held) costumed appropriately.
3. Group work on large relief maps to show various locations of events, etc.

4. Pretend stories - taped, oral or written - might allow greater use of imagination.
5. Letter-writing as a class project for specific information might be useful.
6. Mural along a long sheet of paper may show periods of development or change.
7. Group or individual projects/displays may reflect scenes, pictures, etc.

Book reports, oral, written or taped, might be appropriate. Sources that might be checked include the Arrow Book Club, the 19 volume series put out as Frontiers of America (Chicago: Children's Press); The S.R.A. Pilot Library ("Mr. Meeker Heads West," Augusta Stevenson, "Young Mr. Meeker and His Exciting Journey to Oregon," Miram E. Mason); Kit Carson: Boy Trapper, Augusta Stevenson (Bobbs Merrill Co.); Kit Carson, Donald E. Worchester (Houghton-Mifflin); A Pictoral History of American Indians, Oliver La Farge (Crown Pub. Inc.); Cowboys and Cattle Drives, Edith McCall (Childrens Press); Hunters Blaze the Trails, Edith McCall (Childrens Press); The Santa Fe Trail, Samuel Hopkins Adams (Random House).

RATIONALE

There are two major reasons for the development of units dealing with regional minority cultures for the Montelores area. One is that these students need to find in their social studies curriculum material which is relevant to them and their lives. The Ute Mountain Ute and the Spanish-American in this area are somewhat unique in their backgrounds. However, because they are numerically small, it is unlikely that any materials will ever be commercially produced dealing with them. Anything done will therefore have to be done locally. Classroom teachers, while interested, often lack the time and resources for this type of preparation.

The second reason is the one highlighted by the Kerner Commission's report which stated that the majority society too rarely has any idea of minority history and culture. It is impossible to have a dialogue leading to the resolution of problems without a mutual understanding between groups. The majority-group students here need an opportunity to acquire this knowledge in order to develop understanding and compassion for others. These

units are one attempt to meet this need.

These materials are for use at the fourth grade level, but the same concepts can be applied at the seventh grade level to devlop a spiral form of organization for information.

The following goals are proposed for the fourth grade level:

Concepts:

1. The Utes, including the Weminuche band or Ute Mountain Utes, have long been characterized by adaptability to new situations and pressures.
2. Historically the Utes have trusted the Anglo-American in their treaties and dealings with him only to find themselves disappointed and often cheated. This has led to bitterness and mistrust.
3. The Utes had a social system characterized by egalitarianism and generosity. The communal tribal group provided for all, both in times of plenty and in times of need.
4. Many of the points of difference and historical conflict between the Ute and the Anglo are caused by differences in social structure, not by innate personality differences. Similar needs have been met by different institutions.

Cognitive goals:

1. The student will be able on a map of Colorado to indicate the traditional home of the Utes and the current areas reserved for them.
2. The student will be able to identify Ouray, Chipeta, Buckskin Charley, and Ignacio in terms of their historical importance and contributions.
3. The student will be able to identify Scott Jacket and Jack House in their current roles as tribal leaders.
4. The student will be able to show examples of mutual contributions of oulture between the Utes and those with whom they have come in contact.

Affective goals:

1. The student will be able to see the interdependency of the groups who, together, have developed this region.
2. The student will gain a respect for these different cultures and their contributions.

Evaluation:

1. Students may be tested on the cognitive material in a traditional manner such as completion, multiple-choice, etc.
2. Affective changes may be measured on a semantic-differential instrument or an open-ended test. Results from the

students in the pilot programs may then be compared to a control group of other fourth graders.

The following method of approach is suggested for the teacher in order to become familiar with this unit and the materials.

1. Read the student manual, A Short History of the Ute People.
2. Review the unit portion incorporating suggested activities.
3. Listen to the tape, "The Utes: Past and Present," by Omer C. Stewart. This 1960 lecture is by courtesy of the Colorado State Historical Society. If desired, a 1965 tape by Dr. Stewart (from the same source) is also available. These are too abstract for use with students, but they are of interest to teachers because of the overview of the history of the Utes which he presents and some of his interpretations. (i.e., Ouray as a type of Indian Quisling)
4. There are two sets of transparencies to accompany the unit. Be careful if you write on these as the colors on the first set are on the upper surface and will be easily removed if a wet cloth is used on them.

   Set 1: A through H

   A. The basic mount shows the territory given to the Utes "forever" in 1868 and then the portion ceded in 1873 because of the discovery of valuable minerals in the San Juans. The red boundary marks the extent of the current reservation boundaries. The overlay

shows the counties and rivers of Colorado which might be useful in showing relative locations.

B. The basic mount is an outline of the state. One overlay shows the mountains, including the continental divide, and the other shows the rivers. By using both, geographical relationships can be established.

C. This shows the counties of the State of Colorado and is really not essential to this unit but may be useful.

D. The cities may be placed over transparency B to show geographic relationships and why cities developed where they did. Also, relative locations can be shown through this transparency.

E. This is a polar projection of the North Pole on which the Bering Straits may be located as a passageway. A globe is also useful here.

F. The traditional hunting territory of the Utes is marked here and the location of other tribes might be noted here in relation to trade relations and the location of hostile groups.

G. This indicates some of the earlier routes taken in the area by explorers. Again, it can be superimposed on B.

H. This Mercator projection, although distorted, shows how migration and diffusion might have occurred.

Set 2: 1 through 9

These transparencies can be used in class to focus attention on basic ideas from the manual and also for review and discussion. The motifs on the transparencies include the cradle-board for ones dealing primarily with culture-related themes. Incidentally, white cradle-boards are for boys and tan ones for girls. The eagle feather headdress motif refers to leadership and materials dealing mainly with chiefs. The double-curved bow is used mainly with transparencies about areas of conflict.

5. There is a set of a dozen laminated photos from the Bureau of American Ethnology. These could be used individually, passed around, or made into a bulletin board display. Information on the pictures may be found on the back of the photo.

6. There is a set of slides of Ute artifacts. Teachers will probably not want to use all of these.

    1. This is not too clear but it is a peyote case used for storing the paraphanalia of the peyote cult. (See Denver Art Museum pamphlets #105 and 106 in the Center Library.) This may be used if one wishes to go into the area. However, it is a rather sensitive one, especially to the Indians, and might best be avoided.

2. Metate stone. This was used to grind corn to make various foods.

Slides 1 and 3 to 10 are of items belonging to Dr. Sydney Margolin of the School of Medicine, University of Colorado.

3. This feather fan and drum are also part of the equipment used in peyote rituals. The fan, with fine beadwork on the handle, is used as a symbol of birds, the messengers between God and Man. The drum is often (not always) metal covered with a buckskin head which is moistened before use. The thongs holding it to its base are tied in the design of a complicated seven-point star which might represent either the peyote button or the morning star.

4. This bow illustrates the double-curve bow used for greater power. Usually sinew was attached to the inner side of the bow in order to give more strength to it. Because the Utes were usually astride horses when hunting, bows generally ran from three to four feet in length instead of being longer. The bows could be shot accurately up to seventy yeards and could be fired as fast as a revolver. Arrows were usually about two feet long with three quills attached. These arrows often had special decorations or markings to allow identification of the hunter who brought down the game.

Th quiver in the slide is made of buckskin and then painted for decoration. Other weapons used by the Utes included sharp-pointed lances of about six to seven feet in length and war clubs of stone covered with horsehide with a wooden handle. Occasionally shields made of buffalo hide were carried in warfare. When hunting or fighting braves rode bareback, but otherwise they used a form of saddles.

5. This headdress belonged to Buckskin Charley. The feathers of the golden eagle were preferred for these bonnets but other plumage was sometimes used. The Utes did not use the long tail on these that the Plains Indians often did.

6. These are two brightly painted courting flutes used by the Utes. Made usually out of cedar wood, they are used by young men to woo young women. They would make up songs and play and sing them to the girl in her teepee at night. Theoretically they tried to conceal their identity but the girl usually knew pretty well who her suitor was.

7. These belts show the fine beadwork designs that the Utes were well-known for. At one time beads were hand-made, but beadwork did not become common until commercially made beads were available. The designs

are not symbolic of any event or totem but were used for their attractiveness. Blues and greens were favored by many of the Utes.

8. The bone breastplate was used by the Utes as well as by other mountain tribes and the Sioux. The bones used for these were the small deer leg bones below the knee. It was much easier to make these after the steel bit for drilling was introduced to the Indians.

9. This tobacco pouch illustrates both the floral and the geometric patterns which were popular with the Utes at various times. These pouches average around 1½ feet to 2 feet in length. They were folded over when in use. The tobacco pipe was used for ceremonial purposes rather than for casual use.

10. This basket is a typical example of Ute basketry. Willows are used for the weaving of the basket but then pinon pitch is used to cover the container to waterproof it. These were practical and lightweight. Braided handles or tufts of horsehair were used for handles.

11. This monument in Ignacio celebrates four of the most famous Ute chiefs: Ouray, Buckskin Charley, Ignacio and Severo. It was officially dedicated in 1939. There is a plaque on each side of the monument.

12. This is a closeup of the type of plaque on the monument.

13. At the death of a Ute, burial was as rapid as possible in caves, arroyos, graves, fissures, etc. The personal possessions of the deceased were buried as well or sometimes burned. Ouray was first buried in such a cave by Chipeta and friends such as Buckskin Charley. Several years later, his remains were exhumed and then reburied in the Ignacio Ute cemetery. This twin monument marks his grave. While Chipeta is represented on one monument here, her grave is really near Montrose. Ouray was buried so that half his body was in the Protestant part of the cemetary and half in the Catholic portion.

14. This slide, taken at Ignacio, shows a metallic representation of a Ute teepee. These were originally made out of buckskin. Buffalo hides were sometimes used as well. Later, canvas was a popular material. Usually twelve to fourteen poles were used in the construction.

7. Field trips might be of value to the students. If one is desired to Towaoc, the person to contact (well in advance) in order to make arrangements is Ernest House, Chairman of the Education Committee there. An interesting

all day tour could be taken to the Ute Museum, four miles south of Montrose, Colorado on Highway 50. This is open only from May 15 to October 15, however. It is suggested that teachers contact:

Mr. Leslie Burton, Regional Curator
735 N. 3rd Street
Montrose, Colorado 81401

A request for a Self-Guided Tour Outline and an appointment for the class out to precede the visit by at least one week. It is also beneficial to have visited the Museum before you come with a class in order to become familiar with the exhibits and the outline.

8. There is a tape to accompany the unit which has music from both the Bear Dance and the Sun Dance on it. The Bear Dance is the oldest and most typically Ute dance. It originally developed to represent a man who has gone to sleep and dreams about meeting a bear. On waking he follows his dream and meets a bear who then teaches him to dance in a shuffling motion. The dance has traditionally been a type of courting dance as well. At first men and women are in opposite lines. Then, as the dance progresses through the three-day period, couples pair off instead. The music is provided by a resonator or bear growler or

morache and a drum. The Sun Dance, which came in the late 1800's and early 1900's from the Plains Indians, is more religious and less secular than the Bear Dance. It has been used for its curative properties as well as its religious meaning. The dancers dance for four days and nights while abstaining from food or water. A tall pole in the center of the clearing is placed upright. Dancers, to the accompaniment of an eagle-bone whistle and drum move to and from this center post. For a more detailed explanation of these dances see the accompanying material on activities for this unit.